The Meetings
BOX 72 1

AN

ANSWER

TO

Francis Bugg's

Presumptuous Impeachment,

Pretended on Behalf of the Commons of *England*, against the QUAKERS Yearly-Meeting.

DEVONSHIRE HOUSE
Friends' Reference
Library
BISHOPSGATE WITHOUT E.C.

PAssing by a great number of this Apostates Lies, Raileries, and Foul Calumnies in his said Pamphlet, let's a little observe his Pretended *Impeachment* against our said Yearly Meeting in 1693. *viz. That they did Contrive, Make, and Promulgate several Constitutions, and Canons Ecclesiastical, containing in them divers Matters and Things, contrary to the Fundamental Laws and Statutes of the Realm, against the King's Prerogative, against the Rights of Parliaments, against the Property and Liberty of the Subject, and Matters tending to Sedition, and of Dangerous Consequence.* Thus far *F. Bugg*, &c.

We'll Postpone the Question of his Authority for such Impeachment until some other Opportunity, and come to the Matter.

Alas poor Man! Whither will not Pride, Malice, and Conceit, hurry Men who have turn'd their Backs of Truth? But we sincerely deny his Impeachment as very Abusive, as well as deadly Malicious; for they were Two *Epistles* he thus accuseth, the one in 1693. in 1692. and by himself so Term'd and Granted to be *i. e. Epistles*, and

consequently not contrived Constitutions and Canons, but *Epistles*, wherein several Matters of Christian Advice are *recommended* (and not Imposed) as in the same Epistles is plainly declared, among which our Christian Testimony Born, and Greatly Suffered for, against the Oppression of Tythes, *&c.* is recommended to our Friends Due or Christian Care for the maintaining thereof; (but with no such Threat, as *fail not at their Peril*, as is most falsly observed; page 3.) This, together with our Friends deeming the Oppression of Tythes, now in the Gospel Day, Antichristian, our Adversary renders sufficient proof of his *Charge* afore-cited; but his Inveterate Envy has blinded him therein: For, as it has been always our Principle, since we were a People, for Conscience sake to Christ, to refuse the payment of Tythes, as well as Oaths and Swearing, thereby not designing any Injury either to King or Government, but only to keep our Consciences clear in the sight of God, desiring that none among us may wrong their Consciences therein: So we are not Convinced, that it can be against the Fundamental Laws of the Land, either to deny Tythes now in this Gospel Day, or to deem them Antichristian, as they were Imposed by Popes, and Popish Laws, which are not the Fundamental Laws of this Realm, as falsly Charged; and our Testimony herein does rather affect a Popish Clergy, than a Protestant Civil Government. Tho' it be a great Crime with our Adversary, to count the *Payment of Tythes to Priests, either Antichristian, or a denial of Christ come in the Flesh*; altho' many of the first Reform'd Protestants and Martyrs were of the same Judgment with us. And in some other Protestant Countreys, they are not imposed nor payed to this day; nor is there any Persecution for them.

'Both *John Wickcliff*, *William Swinderby*, *Walter Brute*, *William Thorp*, 'the *Bohemians*, with others, mentiond in the Book of Martyrs, and o-'thers, did bear Testimony against the Corruption of the Popish Clergy, 'and against Tythes, and Compelled Maintenance, by the Civil Au-'thority, (and were not these Martyrs Christians?) this of their op-'posing Tythes, was made a principal Article against them by the Pa-'pists, as more largely appears in the First Volume of Martyrs, in the 'Reigns of *Richard* the Second, *Henry* the Fourth, and *Henry* the Fifth.

'What a plain Testimony did *John Wickcliff* give against the Imposition of Tythes and Temporalities, counting them pure Alms; and that the Disciples of Christ have no power to exact by Civil Authority, Temporalities, or Temporal Things, by their Censures, which he vindicates, by Christ's forbidding his Apostles Civilly to Reign,

Reign, or bear any Lordſhip, as he ſaith from *Luke* 23. See Vol. I. Mart. Fol. 564, 566, 569.

And among other Articles gathered out of his Books by his Adverſaries, the Papiſts, there are theſe, *viz.*

1. All ſuch as be Hired for Temporal Living, to Pray for other, Offend, and Sin of Simony.

2. To Enrich the Clergy is againſt the Rule of Chriſt.

3. The Pope with all his Clergy, having thoſe Great Poſſeſſions as they have, be Hereticks in ſo having; and the Secular Powers in ſo Suffering them, do not well.

4. There is no greater Heretick or Antichriſt, than that Clerk which teacheth, That it is Lawful for Prieſts and Levites of the Law of Grace, to be endued with Temporal Poſſeſſions. Vol. I. Fol. 587, 588.

This is that Famous *John Wickcliff*, as *F. B.* moſt highly commends him, p. 7. and yet moſt ſhamefully quarrels with the *Quakers* for renewing and aſſerting his, and other Famous Proteſtants and Martyrs Teſtimonies againſt the Corruption of Prieſts, and Popiſh Impoſition and Oppreſſion of Tythes.

Alſo *Walter Brute*, another Famous Proteſtant Witneſs, declared againſt the Payment of Tythes to Chriſt's Miniſters, and againſt their Prieſts having the Property of Tythes, Vol. I. Fol. 633. deeming their Claiming the ſame, to be a ſtarting back from Fervant Charity, a departing backward, *&c.* Fol. *Ibid.*

But more particularly to our preſent purpoſe, ſee the Ample Teſtimony given by *William Thorp*, who is Recorded to be a good Man, and Bleſſed Servant of God, and ſuppoſed to have died, either by being ſecretly made away, or elſe by Sickneſs through his Cloſe Confinement in Priſon; † in his Examination before the Popiſh Archbiſhop, *viz.* 'St. *Paul* ſaith, That Tythes were given in the Old Law to 'Levites, and to Prieſts, that came of the Lineage of *Levi*; but our 'Prieſts he ſaith came not of the Lineage of *Levi*, but of the Lineage 'of *Judah*, to which *Judah* no Tythes were promiſed to be given; 'and therefore *Paul* ſaith, Since the Prieſthood is changed from the 'Generation of *Levi*, to the Generation of *Judah*, † it is neceſſary, that 'changing alſo be made of the Law, ſo that Prieſts live now without 'Tythes, *&c.* at which the Archbiſhop was offended, and ſaid, 'God's Cauſe have thou, and mine for this Teaching, *&c.* Thou 'ſaiſt it is not Lawful to take Tythes, thus thou giveſt to Levites of

† Vol. I. of Mart. Fol. 700, 708. in K. *Hen.* IV. his Reign.

† *Heb.* 7.

'Old Law, more freedom than to Prieſts of the New Law. To
'which *W. Thorp* anſwers; and I ſaid, Sir, I marvel that you under-
'ſtand this plain Text of *Paul* thus, Ye wot well that the Levites and
'Prieſts of the Old Law, that took Tythes, were not ſo free, nor ſo
'perfect, as Chriſt and his Apoſtles that took no Tythes: And Sir,
'there is a Doctor, (I think that is St. *Jerom*) that ſaith thus, The
'Prieſts that Challenge now in the New Law Tythes, ſay in effect,
'That Chriſt is not become Man, nor that he hath yet ſuffered
'Death for Man's Love; wherefore this Doctor ſaith this Sentence,
'Since Tythes were the Heirs and Wages limited to Levites, and
'to Prieſts of the Old Law, for bearing about of the Tabernacle,
'and for ſlaying of Beaſts, and burning of Sacrifices, *&c.* Thoſe
☞ 'Prieſts that will challenge or take Tythes, deny that Chriſt is come
'in the Fleſh, and do the Prieſts Office of the Old Law, for whom
'Tythes were granted; for elſe, as this Doctor ſaith, Prieſts take
'now Tythes wrongfully. The Archbiſhop ſaid to his Clerks, Heard
'you ever *Lozell* ſpeak thus, *&c*? Deeming what he ſaid, an Ex-
'punging the Freedom of Holy Church; to which *William Thorp* an-
'ſwers; and I ſaid, Sir, Why call ye the taking of Tythes, and of
'ſuch other Duties that Prieſts Challenge now wrongfully, the free-
'dom of Holy Church, ſince neither Chriſt, nor his Apoſtles chal-
'lenged, nor took ſuch Duties, therefore theſe takings of Prieſts
'now, are not called juſtly the freedom of Holy Church? But all
'ſuch giving and taking, ought to be called and holden the ſlanderous
'Covetouſneſs of Men of the Holy Church. And the Archbiſhop ſaid
'unto me, Why *Lozell*, wilt not thou, and other that are Confede-
'rate with thee, ſeek out of Holy Scripture, and of the Senſe of Do-
'ctors, all ſharp Authorities againſt Lords, Knights, and Eſquires;
'and againſt other Secular Men, as thou doſt againſt Prieſts? To
'which *W. Thorp* anſwers; and I ſaid, Sir, Whatſoever Men or Wo-
'men, Lords or Ladies, or any other that are preſent in our Preach-
'ing ſpecially, or in our Communing, after our Cunning, we tell out
'to them their Office, and their Charges: But Sir, ſince *Chryſoſtom*
'ſaith, That Prieſts are the Stomach of the People, it is needful in
'Preaching, and alſo in Communing, to be moſt buſie about this Prieſt-
'hood; ſince by the Viciouſneſs of Prieſts, both Lords and Commons
☞ 'are moſt ſinfully infected, and led into the Worſt: And becauſe that
'the Covetouſneſs of Prieſts, and Pride, and the boaſt that they
'have and make of their Dignity and Power; deſtroyeth not only the
'Vertues of Prieſthood in Prieſts themſelves, but alſo over this, it

'ſtirreth

'ſtirreth God to take Great Vengeance, both upon the Lords, and 'upon the Commons, which ſuffer theſe Prieſts Charitably. Thus far *W. Thorp*, as in the Book of Martyrs. Vol. 1. p. 700, 708, Printed 1641.

Now Reader, from all this precedent Diſcourſe obſerve, That Tythes have been long ſince deemed an Antichriſtian Yoak, and not ſo Ordained and Enacted by any Convocation of the Quakers, as *F. B.* falſly accuſeth them, p. 4. Neither do they *hold a Government againſt the Government, nor ſummons their Elders ſo to do*, as he alſo falſly chargeth them, p. 4.

Alſo 'tis a Falſe, Cruel and Unnatural Conſequence, *That they Abſolve the King's Subjects from their Active Obedience*, p. 4. Alſo it is a Groſs and Falſe Accuſation, That *they hold a Convention Annually, by way of Convocation, to make Laws and Ordinances, contrary and repugnant to the Laws and Statutes of this Realm, which tend to Subvert the Government, and that may be of dangerous Conſequence*; all which beſpeaks an Envious, Perſecuting Spirit, as well as Notorious Falſhood, contrary to the Intent and End of any of our Meetings, and to the Chriſtian Advice given in ſeveral of our Yearly Epiſtles, for a Peaceable, Quiet and Inoffenſive Converſation under the Civil Government.

And farther Obſerve, That the Impoſition of Tythes in the Goſpel Times, by the Pope, and by Popiſh Laws, Penalties and Perſecution, ſhould be deem'd Antichriſtian, is no new thing, 'tis no Law, Cannon nor Edict, Contrived at either of our Yearly Meetings, Charged by this Preſumptuous Impeacher, as is evident, being ſo adjudged both by thoſe former Famous Proteſtants and Martyrs, as alſo by our Friends ever ſince we were a People.

He argues Unchriſtianly, and but like the Popiſh Biſhops, Prieſts, and Perſecutors againſt the Martyrs, in his Conſtruing, That our Judgment is againſt the King, Parliament, Laws or Goverment, becauſe he ſuppoſes them alſo Zealous for Tythes, which is no Chriſtian, but a Popiſh Perſecutors Argument, and no proof of the Truth of what he would promote.

He may ſee that *William Thorp* reflects on both great Men, Lords and Commons, for upholding the Prieſts in their Covetouſneſs by Tythes, *&c.* yet *F. Bugg* by his Miſchievouſly, Malicious Conſequence againſt us, would make us Obnoxious, to Incenſe the Government unto a New Perſecution againſt us, although ſuch Impoſition and Perſecution for Tythes as we have Teſtified againſt, does not ſo Effect the preſent Government as he would inſinuate, but the contrary, ſeeing

ing we are not under a Perſecuting Government now, neither did the preſent Government make any of thoſe Old ſevere Laws for Tythes, which were made in Popiſh Times, as in King *Henry* VIII. Days, and others; but even in ſundry Seſſions of Parliament, within this Three or Four Years, endeavours have been uſed to mitigate the Penalty, and to prevent Impriſonment on Excommunication, *&c.* by ſeveral Bills prepared in Each Houſe of Parliament, for the more Eaſie Recovery of Small Tythes.

His Hideous Railing Aſperſions and Calumnies caſt upon our Friend *G. W.* we have no Cauſe to Credit, he's better known to us to be a Man of an Honeſt and Peaceable Converſation, as well as of Good Fame and Reputation among Men, and therefore look on *F. Bugg*'s Railing and Calumnies againſt him, as proceeding from meer Malice and Revenge, chiefly becauſe *G. W.* has frequently Anticipated his Wicked Deſigns, by Unmasking him, and Confuting his Malicious Aſperſions and Calumnies in his Lying Pamphlets.

Our Perſecuting Adverſary boaſts of his proffering to meet *G. W.* and of his coming up to *London*, and accepting *G. W*'s offer in his *Vindication*, *&c.* which offer was, to make it plainly appear before any Ten or Twelve Competent Witneſſes, That *Fran. Bugg* has Groſly and Wickedly Abuſed and Perverted Truth, and wrong'd the People called Quakers, both in Charge, Citation and Obſervation, p. 5. which was in Relation to *F. B*'s Malicious Sheet Pamphlet, which he delivered to the Members of Parliament, to whom alſo *G. W*'s Anſwer in plain Confutation thereof was after delivered. But *F. B.* here leaves out part of *G. W*'s Charge therein exhibited againſt him, *viz.*

'And that in his late Book, *New* Rome *Arraigned*, he has forged 'Notorious Lies in other Mens Names, to Ridicule, Defame, and 'Scandalize divers Citizens of *London*, and Men of good Repute, 'Condemning them alſo to the Pillory as *Perjured Perſons*, in his pre-'tended Trial in a Way of Judicature, Unwarrantably Acted by him-'ſelf, aſſuming the Place of both Judge, Accuſer, Jury, Condemner 'and Executioner, with a Form of a Pillory, and Effigies in it, to 'repreſent the Perſons ſo groſly Scandalized by him, *Quakers Vindication*, p. 4.

But *F. B.* being Conſciencious to himſelf, was willing to evade this Charge, by Framing New Articles againſt *G. W.* and making his own Terms of leaving Matters to the Judgment and Deciſion of ſuch as he calls Diſ-intereſted Perſons, namely, any Six, Ten or Twelve

Perſons

Persons equally Chosen out of the *Episcopalians*, *Presbyterians*, *Independants* or *Baptists*, as he now again relates, to whose Judgment and Decision *G. W.* did not think it Reasonable to refer Matters of **Religion** and **Conscience**, which were part of the Controversie between them, nor on such Implicite Terms, to give away and betray his own Conscience and Religious Perswasion, to those of different Perswasions from him, which therefore were not Dis-interested Persons, as *F. B.* calls them: Yet nevertheless many are Witnesses, that *G. W.* did pursuant to his Charge, send *F. Bugg* divers *Challenges*, when in the City, and appointed, and gave him sufficient notice before-hand of divers Meetings, for a fair Discourse or Dispute of all the Matters in Charge Interchangeably between them, both before *Competent Witnesses*, according as first proposed, but *F. B.* to evade and shift off such a Disquisition, still insisted upon leaving Matters to the Judgment and Decision of *Episcopalians*, (as he Terms them) *Presbyterians*, *Independants* and *Baptists*, as before, p. 5, 6.

But now see how knowingly Unfair his Proposal herein was, after in his Introduction he thus falsly Rails against *G. W.* and the Quakers Books, as none so Bad, none so Gross, none so Blasphemous, but *G. Whitehead*, the Quakers *Bellarmine*, will undertake to Vindicate them, who for this Forty Years, and upward, hath been like *Ishmael*, his Hand against *Episcopalians*, against *Presbyterians*, *Independants* and *Baptists*, *and theirs against him*, p. 2. Such then are *F. Bugg*'s Dis-interested Persons, whose Hand is against *G. W.* as he confesseth, and yet would have him leave the Matters of Fact in Controversie, (wherein Doctrine was concerned) to their Judgment and Decision, which *G. W.* not assenting to *F. B. always refused to discourse him*, as he confesseth, p. 5. So that *G. W.* must either before-hand Engage to submit to the Judgment and Decision of his Adversaries, whose Hands are against him (as *F. B.* saith) or else no Meeting to Discourse or Dispute *F. Bugg*. Oh Miserable! What Man of Sence, Religion or Conscience, will prostrate both to such his Partial Dictates? But *G. W*'s offer to him was more Generous, Free and Easie, namely, to prove his said Charge against him, and Dispute Matters before *any Ten or Twelve Competent Witnesses*, who were Moderate Men of Common Sense) leaving them free to their Judgments, as God should perswade them, as we all should be left, and as *F. B.* would be loath to be pre-engaged himself to submit to the Judgment and Decision of his Adversaries and Enemies, even in Civil Things, much less in Religious, if he hath any Religion left in him) and we doubt

not

not but *G. W.* is ſtill ready to make good his Offer and Charge againſt *F. B.* on the ſame Free and Equal Terms, as firſt by him propoſed in his ſaid *Vindication*, p. 4.

London, *the* 4. *of the* 4*th. Month*, 1695.

Signed on Behalf of our Friends and Yearly Meeting, (*ſo peremptorily Impeached by* Fran. Bugg) *by*

John Vaughton,
Samuel Watſon,
John Field,
Thomas Lower,
William Bingley.

London, Printed and Sold by *T. Sowle*, near the *Meeting-houſe* in *White-Hart-Court*, in *Gracious-Street*. 1695.